



#546 February 28, 1979

YOUR KINGDOM COME--TOWARDS THE MISSION OF THE CHURCH IN THE 1980's

("Your Kingdom Come--Towards the Mission of the Church in the 1980's" was the theme of NCCJ's Mission Policy Consultation sponsored by the NCC Department of Mission and Service. It was held on Feb. 5-7. The following is a summary statement of the consultation which was attended by 44 people from 10 denominations and religious organizations.)

The consultation started with a sharing of problems and experiences related to changes taking place in the church in the 1970's. Paralleling the trend of churches throughout the world, churches in Japan added a new dimension to mission through participation in social concerns in the 1960's. We have reached an understanding that our mission is not only confined to personal and spiritual dimensions only, but also includes as an essential part witness to God's will for justice in society.

From division toward unity At the time of the construction of the Christian Pavilion for Expo '70, certain Christians saw Expo as a modern festival by the establishment with the purpose of distracting peoples' attention from basic problems in society. These Christians opposed the construction of the pavillion and confronted its supporters, creating serious divisions among the churches in Japan. However, a recognition on the part of many that the church had been "self-satisfied" resulted in an awareness of our insensitivity to the pain of people oppressed by economic and political injustice in Japan as well as in other parts of Asia. This confrontation gave us an important opportunity to restore the church's interest in others--both inside and outside the church.

Today it is an undeniable fact that a polarization still exists among the churches between Christians who emphasize personal faith and evangelism and those who emphasize the church's social ministry, but in this Consultation we affirmed that the present pain and suffering of the churches is experienced by both groups, and we also claim the shared perspective that comes out of the intention to be more faithful to Christ.

Whether the emphasis is on personal ministry or on social concerns, we are all partaking in the same task of witness. The churches are experiencing and suffering from a division based on differing understandings of mission partly because of a weakness in theological understanding in the church.

Controlling powers At the same time, we will be stronger realize that the prevailing powers in society have skillfully controlled the people and tried to divide the churches. In the 1980's we believe that these controlling powers will become even stronger. Based on the many things we have learned in the past 10 years, we sincerely hope to participate in the mission of the church in the 1980's through an awareness of social and political conditions in the world.

Today our society is moving toward political reactionism in the midst of an economic (continued on p. 2)

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increase of state control, the expansion of military power, armament industries, and the spread of atomic power plants. Even children are greatly affected. Problems in education seem insoluble. The numbers of people who are suffering and oppressed is increasing throughout the world, especially in Asia. Despite this fact, destructive weapons and arms are being stockpiled to an inconceivable degree. Instead of giving attention to our critical problems, ruling political powers cover them up and try to mobilize the people for their own purpose. In Japan, the move to revive a powerful emperor system through the Gengo bill, for example, is one such attempt. Although many people are aware of these realities, most people are disinterested or feel helpless.

Liberation and Community In this critical situation it is important for us to base our faith on God as revealed in the Bible. God liberated the people of Israel from the autocratic control of Egypt and they struggled in Canaan to build an independent community outside the control of the Baal-worshipping landowners of that time. Later, the people of Israel sustained their faith by maintaining the Torah in order to continue their unique community in the Hellenistic world. This was their way of confronting the powerful ruling forces around them. Into that situation Jesus came affirming the power of God to the oppressed people of Israel. Through his death on the Cross and resurrection, Christ's lordship was carried over to a new community.

Today in the midst of competitive superpowers the basic task of the church is to restore the community of God's people as set forth in the Bible. This task can be achieved by sharing the pains of oppressed people as we follow the footsteps of Jesus. Through the experience of social concern in the 1970's, the churches began to become aware of those in society whom they could not even see earlier.

It is an important task for the church to recognize the suffering and struggle of people in Asia; to oppose discrimination against Koreans, outcasts and women in Japan, and to work in fellowship with disabled people. Through these experiences the churches will see more clearly the relation of various problems to the controlling system that oppresses us.

Based on the above, we recognize the following: 1) *Recovery of the stories of the Bible.* For a more effective mission of the church, we need insightful readings of the Bible which re-discover the meanings of mission. In the past, our interpretations of the Bible and our sermons have tended to

be theoretical and dogmatic, a tendency that made it more difficult for us to participate in contemporary social realities. Churches and Christians who are suffering and seeking liberation from oppressive power find that stories in the Bible communicate God's message to their real social situation. The Bible is filled with stories of struggling people undergirded by hope in God.

2) *Faith and Action.* The emphasis of the consultation was that faith and active social concerns are inseparable. We are called to witness to the Lordship of Christ not only in the realm of personal spiritual matters but also in the political and economic realms. The acceptance of grace without such a witness is merely "cheap grace." The mission of the church is to respond to God's justice through specific decisions and specific actions. The churches should move forward in mission and also cooperate with secular groups. From our weakness we can not help but feel our powerlessness against overwhelming oppression in the world. However, only Christ can console us, support us, and give us power. The assurance of His victory over death invites us to gain new energy to confront various difficulties and follow in his footsteps.

3) *Celebration.* Worship is a joyful celebration of God's kingdom through fellowship with the living Christ by walking together with the people who are victims of the oppressing powers. After 10 years of struggle in the church, we, the participants, have renewed our understanding of the importance of the churches asking questions concerning new roles for the church today. Without fellowship of the believers in the church, our faith and acts are meaningless, since communion with Christ is given to us through this fellowship. The church frees us from fear arising from the relationship of rulers and the ruled and establishes a true fellowship among people for liberation from the controlling powers in the world. Furthermore we are liberated from the extreme group-consciousness of Japanese. In order to free others as well, it is important for us to restore celebration in our lives.

4) *Cooperative Movement with other Asian Churches.* Through the experiences of the struggles in the 1970's, the churches were awakened to realize the problems which were brought about by Japanese economic invasion of other Asian countries. At the same time some churches in Asia have responded in behalf of those people who are oppressed by ruling powers who are in alliance with the establishment in rich nations.

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Seeking new fellowships When Asian countries began following a course of independent nation-building and modernization, churches in Asia cooperated wholeheartedly. But when the modernization in those countries concentrated the power and wealth in the hands of a few, the churches have begun to struggle with and for the people. They have accepted the struggle as God's call, and through their actions they have witnessed God's sovereignty. Out of this situation, churches in Asia are seeking new fellowship with churches in Japan, opening a new chapter in Asian church history. To accept this call, the churches in Japan should promote fellowship in specific ways. We should pay special attention to suffering churches and learn from the faith which comes out of their struggles. When we stand on faith we find God at work everywhere. Instead of avoiding difficulties we can work together with joy and hope in order that "Your Kingdom Come."##

PHOTO ESSAY ON KAMAGASAKI

The depression hits, before anybody else, the weakest, the unprotected, and the aged. About 40,000 people who fall into more than one of the above categories live in an area called Kamagasaki, Osaka. Some of them barely

survive by days.

A 30-year-old photographer, Mr. KOSUGI Kunio published a photo-book titled "The Depression and the Liberation of Kamagasaki: 1973-1978," which is a product of his 5 years of witnessing and living in the area as one of the community project workers. He and other project co-workers worked on this 126-page book. It's Japanese title is "Life and Death in the Midst of Peaceful Tranquility." Depicted are the people's daily life-and-death matters in the streets, in the sleeping quarters, and at the clearing houses. Scenes from their Winter Survival Camps in confrontation with the city's police force are vigorous.

In the front cover pages he writes: "The laborers (in Kamagasaki) now are in the worst economic situation because of three successive years of economic depression since 1974. Those who don't have work lack food, shelter and clothing. The death rate especially among the older people and laborers disabled as a result of work-related accidents, has increased in the past three years. These day laborers are the ones who have been forced to work overtime when the economy was booming. They are the first to be laid-off, treated like they were old rags.

"Furthermore, the very fact of living in Kamagasaki prevents the day laborers' having minimum civil rights, for example, even the right to be hospitalized in case of an emer-

They also have been compelled to live in a segregated area apart from regular society because they had to accept inhumanely low paid jobs. Thus, the history of Kamagasaki has been a history of oppression.

"There will be no liberation in Kamagasaki unless we, both in Kamagasaki and outside, actively fight for liberation."

The picture, left, from the epilogue of the book shows Mr. Kosugi in the center trying to take pictures of street scenes. He is blocked by the hand of a plainclothes policeman, and filmed by two other policemen in front. Everyone in the picture except him is from the neighborhood police station.

For copies of the book, please write to: Kamagasaki Chiiki-mondai, Kenkyukai, c/o Kibonoi, 2-8-18 Haginochaya, Nishinari-ku, Osaka. It costs ¥1,200 plus postage.##

K. T.



At NCC 1980s Policy Consultation
EXCERPTS FROM DR. CHI
MYONG KWAN'S ADDRESS

(The following is a condensation of an address presented by Dr. CHI Myong Kwan at the Feb. 5-7 NCC Consultation on the mission of the church in the 1980s. Dr. Chi is a WCC exchange professor of Korean history and philosophy at Tokyo Women's Christian College. His presentation comes out of reflections made on the ongoing life of the churches in Korea.)

For Christians advocating participation in social concerns, the 1970s may be seen as a period of defeat and disillusionment. Because of the repression by political powers and the aggressive economic exploitation seen in many countries, the world situation did not turn out to be bright.

Thus when we pray "Your Kingdom Come," the words come from our desperation and desolation. But if we have adequately fought the "battle of faith," these words contain a paradoxical message of hope in our desperation. Through this battle of faith we have learned more deeply the meaning of three dimensions of faith: recognition, fellowship and faith itself.

Recognition suggests the discovery of people and the liberation from dehumanizing dogmas. "The discovery of people" brings us toward a united Christian theological concern for the oppressed and powerless cutting through our differences and opinions and attitudes with regard to religious beliefs. The tendency to make dogmas of our beliefs, which can be described as the "original sin," makes it doubly important for us to continually go back to the stories in the Bible and to the biblical witness in our lives.

In *fellowship*, solidarity among the churches should be the main concern. Individual faith separate from the life of the church is born of modern individualism. Without the church, our faith cannot properly develop. This solidarity refers to a specific movement to restore the church as the body of Christ over and above modern-day nationalisms.

In *faith*, sanctification and eschatology should be our concern. Throughout the tradition of the church, participation in suffering has led to sanctification. The prayer "Your Kingdom Come" --with its eschatological focus--becomes a spring of hope welling out of desperation.

This is our faith in the Lord of history. By participating in social issues we experience suffering and sanctification out of which come our eschatological prayer, "Your Kingdom Come." This is not a polarization of two groups holding different concepts of

faith--one group that participates in social issues and the other group concerned with conservative piety. Our task is to bring together these two components through suffering and hope.##

GROWING UP KOREAN UNDER
THE EMPEROR SYSTEM

by Rev. LEE In Ha
Pastor, Kawasaki Church

I see the legislation of the Gengo system* as another step toward the revival of the old emperor system in Japan. I was born in Korea during the time my country was a Japanese colony under the present Emperor Showa. The formative years of my youth were spent during the peak of imperial control which resulted in the distortion of our Korean national identity and the twisting of our development as individuals. Our education forced us to look down on ourselves and deny our national dignity and pride as we were molded into the Japanese imperial value system.

Every morning during the opening ceremony of my elementary school we were forced to pledge allegiance to Emperor Showa, be a devoted people, bow deeply to the imperial household, and sing in a loud chorus "Kimi-gayo," the Japanese national anthem. We pledged in unison, "We are the people of imperial Japan. We pledge our loyalty to the emperor whole-heartedly. We will become a strong people for the emperor by exercising vigorously and enduring whatever comes to us."

The nationalized Shinto religion played a priestly role in the Showa Tenno system. Because the Korean churches resisted participation in Shinto worship, over 50 persons became martyrs and more than 2,000 were imprisoned before the day of Korean liberation arrived. Many Koreans, myself included, thought that we could overcome discrimination by becoming Japanese. We didn't realize that the imperial assimilation policies of the Japanese government assigned us to second-class citizenship. The words of the emperor to Koreans proclaimed equality, yet we Koreans were discriminated against in jobs, through the family registration system, and in the monetary system. Trips by Koreans from the colony (Korea) to mainland Japan were also restricted.

One present interpretation of Japan's Korean policy by political rightists says that the emperor's idea was correct but the actual administration of the colonial policy was wrong. I cannot accept such an explanation.

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*(The use of era names and calendar system based on the reign of each emperor.)

*(Growing up Kcrean....
continued from p. 4)*

I believe that the Japanese policy of assimilation which tried to eliminate Korean nationality and force the imperial system on the Korean people was wrong. The assimilation policy abolished our own language and forced us to replace our Korean names with Japanese names.

Japan's National Foundation Day, February 11, celebrates the prosperity of Japan, symbolized by the emperor. For Koreans, National Foundation Day is a day of mourning. Does not the legalization of the Gengo system imply approval of the tragedies of the past? To say that the Gengo system is an effort to sustain the self-righteousness and self-centered historic interpretation of the past does not seem to be out of order. I believe that an affirmation of the Gengo system by Japan will force others to remember their past occasions for mourning and mourn anew.

The same Japanese mentality continues to bring tragedies on Asian people today. In order to sustain this nation which lacks natural resources, Japan has continued to make excuses justifying her methods of economic development in other Asian countries. Such economic exploitation coupled with sex-oriented entertainment tours by Japanese males are indications of more deeply rooted problems.

Under the emperor system the Japanese were educated to ignore the needs and problems of non-Japanese. Even a Japanese pastor who has been active in the movement opposing the nationalization of Yasukuni Shinto Shrine revealed his own unconscious acceptance of the emperor system's presuppositions by saying that Japan lost "half of its territory and 2,500,000 victims in the war." The territory lost included Korea, Taiwan, and Saghalien. He completely ignored the non-Japanese who were killed by Japan's military forces. The real meaning of democracy, peace, and basic human rights written in Japan's Constitution will be seriously compromised if the Gengo system is adopted with its implicit historical understanding.

Through a recent Supreme Court decision the Japanese government maintains that the basic human rights guaranteed in the constitution do not apply to aliens in Japan. One million Koreans were forcibly brought into this country as "Japanese" by imperial order, yet some of the descendants of those people who are 4th generation residents are still treated as foreigners. This interpretation of human rights for Japanese only runs counter to the preamble of the Constitution itself; a point many Japanese constitutional scholars reject.

It is also in opposition to the United Nations Declaration on Human Rights which Japan has signed; yet many Japanese keep silent.##

*(-An excerpt-translation from
"Fukuin to Sekai" Feb. '79 issue)*

CHURCH PLANTING IN OKINAWA

by Rev. Kohatsu Masanori

For the past year and eight months, my wife and I (as a pastor of the Baptist Convention) have been trying to find a way to root our mission of the church in Okinawa. We began our work by renting a house and opened a small library for the neighborhood children. On Sunday this becomes the church school as we make efforts to build contacts with the children and their parents as well. Soon after coming we were invited to open a Bible study class at the home of a Christian woman nearby. Through this meeting women started to come to the Sunday worship service, along with mothers of the Sunday School children.

The work of the mission point is gradually taking shape. Recently two women have become interested in baptism, but still hesitate to announce their confession of faith publicly. Through looking into these cases we can find reasons why it is difficult to become a Christian, especially in Okinawa.

Need husband's consent Mrs. A. was attending Bible classes; one Sunday, to my surprise, she came to the morning worship service. For her the church services are a completely unknown world, and this was a courageous decision on her part. She started to attend all the church meetings and continued to study the Bible diligently. She prepared herself for baptism on Christmas Day. However, she was not baptized since she could not get her husband's consent. Her husband is known to be a person of high social standing. He brings his wife to church and picks her up after the service. But he opposed her baptism and refused to let me see him when I went to ask the reasons for his opposition to his wife's baptism.

I think that his rejection is caused by his fear that his wife will have a different life orientation and value system from his own. The old tradition of male-dominated consciousness is vividly alive in his mind, and he could not accept his wife's independent selfhood.

Conservative In the case of Mrs. B., she island also came to the church services through the Bible class. But she too could not make the final decision for baptism, since her
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family ties and larger group identity were much more important than her individual decision.

Especially in Okinawa, blood relationships within the family greatly affect the individual; group consciousness is supported by ancestor worship, keeping warm feelings within the group and exclusiveness toward others outside the group. Christians, who do not worship their ancestors but God, are looked upon coldly since they represent something different outside the group.

This exclusiveness of the group is rooted deeply in the small island mentality with its conservative political orientation and long history of economic exploitation by the rulers of Kagoshima in Kyushu. Mr. IWAUFU Yu, Okinawan historian, has pointed out that the rule of the Shimazu clan of Kagoshima brought great tragedy to Okinawa. The wounds of the past still exist and are felt keenly among the people in their feelings toward outsiders.

Okinawan Because of the different customs theology and life styles of the island of needed Okinawa and the mainland of Japan, young people who go to the mainland for work often cannot hold their jobs for long. It is difficult for them to adjust to the mainland style of life after the closed society of the island.

Instead of the churches in Okinawa being controlled by this island sentiment and way of thinking, each denomination in Okinawa should establish its own theology by standing on its own church history. Our hope is to walk forward together with the goal of serving the community, witnessing for Christ, and building the church, the Body of Christ.##

(The author, Rev. Kohatsu Masanori, is a pastor at Chatan Christian Church (Baptist Convention) in Okinawa)



IN AND OUT

The NCCJ Central Committee on its Jan. 18th meeting, reaffirmed the statement which was earlier released by the Faith and Order Committee saying that the Unification Church could not be recognized as a Christian church. Due to disagreement with this statement, the Wakyo-Kyokai has withdrawn its membership from NCCJ.

In the same meeting, a new NCC member was admitted: the Masaike Shukai. The Masaike Shukai ("shukai" means "church") was started by MASAIKE Masashi, a disciple of UCHIMURA Kanzo who founded the non-church movement ("Mukyokai") in Japan around the Meiji era. These mukyokai are independent "churches" --a group of christians getting together, and devoting their meetings to the study of the bible as well as prayer.##

THE FLOWER

"The Flower" is a 12 minute 16 mm. colour film with absolutely no dialogue but loaded with symbolics. This means that its potential for group discussions would be high, if there is one among the group skilled in allegorical interpretations especially in film. It is quite abstract and sophisticated.

The content: Two youngsters are on a visit to a hothouse. They admire a beautiful flower, a luminous globe surrounded by petals. They start to tear off the petals one after the other. The gardener discovers them and they run off with the globe. Time passes, the two youngsters become older. The globe grows in the film's progress. The man and woman start to quarrel and the man uses the globe as a weapon. The globe does not only affect man but also the environment. Fish die and plants are burned up. Suddenly, the man discovers to his horror that his hand is stuck to the globe. Then the gardener comes and sets him loose. Man is saved but the gardener has to sacrifice himself.

Possible bible references: Moses 1-3: The story of the Creation and the Fall. St. Matt. 25:14-30 The parable of the talents. Jes. 11:1, Jes. 53:4-5, 2 Cor. 5-19 The Reconciliation. Res. 21:1-5 A new creation.

This film may be rented from AVACO Library, c/o Miss Tsuchida, tel. 203-4121.

For those abroad, the film may be bought from Hakan Ohlssons Forlag, box 1025, 221-04 Lund, Sweden.##

(The beautiful flower on the left was done by ICYE exchangee from Germany, Ms. Ursula Fink.)

NCCJ VISITORS

JAN. 5-10: Dr. Donald W. SHRIVER, president of Union Theological Seminary, visited Japan and met with church leaders and Christian scholars in science and technology. Around 20 UTS alumni feted Dr. Shriver at International House. Dr. Shriver came with his wife Peggy Lou, who works as Assistant General Secretary, Office of Research, Evaluation and Planning of NCCUSA; and his son, Timothy.

JAN. 29-30: Mr. Victor HSU and Mr. Erich WEINGARTNER from the World Council of Churches Commission of the Churches on International Affairs (WCC-CCIA) came to acquaint themselves with the latest trends and developments in Japan and Asia. They were particularly concerned with militarization and human rights developments in light of the new friendship treaties between Japan, the USA and China.

FEB. 1: Dr. M. BARNABAS, professor of Philosophy of Development from India, met with Christian women in Tokyo at the NCCJ and exchanged views on women in India and Japan, particularly on how modernization and development have affected their lives. Dr. Barnabas, en route to Taiwan where she will teach Philosophy at Tung Hai University, commented that in India there are women in seminaries but there is not a single woman holding a pulpit. This is in striking contrast to Japan where there are some 300 ordained women in the Kyodan church alone. Out of this number there are many who have been pastors of churches for years.

In the area of employment, women in Japan are voicing opposition to the government-proposed labor law revision (see JCAN #545) which would eliminate provisions for monthly menstrual leave and the ban on night time working hours. They feel that revoking these laws will increase possibilities for women to be delegated to jobs with extremely difficult working conditions.

According to Dr. Barnabas, "protection" laws in India have backfired against women, however. For example, employers keep the female labor force at 49 workers because a factory which employs 50 women or more must maintain a child care center. In the jute industry, women are not permitted to carry bales weighing more than 65 pounds. All bales, however, weigh 80 pounds, so women lose the opportunity to be hired for this job. The high rate of unemployment makes it doubly hard to get jobs when there are certain restrictions because of sex, and many women would like to see these restrictions lifted.

FEB. 2: Dr. Anwar BARKAT, WCC Justice and Service Unit Moderator, gave a luncheon talk on development and human

rights. He stressed that the issues of development and human rights can no longer be viewed on a local, limited scale but should be viewed, discussed and acted on in global terms. Development which is not based on human rights ends in tyranny which in the end goes back to non-development.

Dr. Barkat also touched on the recent controversy concerning the WCC Program to Combat Racism, saying that it was unfortunate that the money was released to the Patriotic Front of Zimbabwe when some violence occurred. He stated that the WCC held steadfast to their decision made to continue this program after long and difficult debate. The decision, he said, was based on the need to help an oppressed people against whom violence has been meted out for so long to help them recover their dignity and independence. He asked, "should a people be permanently under the tyranny of racism and not struggle against it?" It is just that in the present realities, violence cannot be separated from racism. The violence meted out by whites was unseen by Christians but they immediately raised a loud voice against the small-scale violence of this group. Dr. Barkat said that Christians who talk about the gaps in society but do not want to take a political stance find themselves, by default, on the side of those who oppress and violate human rights.

Commenting on the recent developments in China, he said that what Christians should watch is not how much productive forces will be released but rather what will happen to the distributive forces....whether there will be an increase in distributive justice or instead a retreat in development for the people.

In sum, Dr. Barkat said that Christians in Asia have a great responsibility in the sense that "the spiritual center has shifted to the Third World because it is here that we are living as First Century Christians. The responsibility to read afresh the Christian gospel....and make a response to the issues that face Asia...." is the task that lies ahead for us.

FEB. 12-14: Dr. S. SONG, executive secretary of WCC Faith and Order Commission, visited theological schools in Japan and met with members of the Faith and Order Commission of the NCCJ. Analysing the latest conflict arising between European and Third World churches, he said that the problem of paternalism of Western churches towards Third World churches cannot work anymore. Whether the western churches will decide to change or become reactionary is the question.

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(NCCJ visitors,
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FEB. 15: KIM Kwan Suk, NCC Korea General Secretary, was scheduled to come earlier to Tokyo to attend the NCCJ Dept. of Mission and Service Conference, but was late due to visa problems. In his visit to the NCCJ, relationships between Japanese and Korean churches in the future were discussed in light of the decisions made at the Conference.

CORRECTION:

Rev. T. FORSCHER, NCCJ visitor in July, 1978 wrote in to make a correction to the article "No Nuclear Power Plants in Operation in Germany" (July 28, 1978 JCAN #539). He clarifies that there are nuclear power plants in operation in W. Germany but all actions to start new plants have been stopped. That means there will be a big delay in developing new plants, perhaps to the extent that no new plants will be opened for operation for several years.

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NEW LAW FOR FOREIGN TEACHERS IN JAPAN

Last November Mrs. Jean GERARD, a professor at Wakayama Prefectural University for 13 years, received an unexpected notice that her contract would not be renewed for the 1979 academic year starting in April. Five thousand signatures of students and alumni were presented to the president of the university requesting an extension of her contract with the English department. Even though it is now late in February the administration has not replied nor has it given reasons for her dismissal.

Legally she is classified as a civil servant employed on an annual contract under a civil servants law which says that "the government or public institutions can make a contract with foreign nationals on a personal basis." Presently there are 586 foreign teachers and researchers at public universities hired under this law. As illustrated in the case of Mrs. Gerard, their positions are extremely vulnerable since no law protects their tenure. They are frequently the first to be threatened by even minute budget cuts.

During the present Diet session, draft legislation is being prepared that would make possible the employment of foreigners as tenured faculty members in public universities and colleges. The Ministry of Education-proposed legislation recognizes the importance of the contribution that non-Japanese could make to higher education in Japan and asks that their employment be legalized. (In actual fact their employ-

ment is forbidden by custom, not by law.)

The Cabinet Legislation Bureau objected that only civil servants may "participate in the formation of the national will" resulting in a modification of the Ministry of Education-proposed legislation so that non-Japanese would not be allowed to participate in faculty meetings.

If this proposal becomes law it will give foreigners teaching in government higher education institutions a certain degree of security, yet it would legally assign them to a marginal role in the institutions in which they serve. This would also mean that these educational institutions would be deprived of the international perspective that foreign teachers might bring as full-fledged faculty members.

Some are opposed to the legislation because it would legalize a form of racial discrimination by assigning foreign teachers to second-class participation in this part of the intellectual life of Japan.##

GETTING TO KNOW NEPAL--OUR WAY

by SUGIMOTO Seiji
Nepal Trip Group Leader
Japan Bible Society

A group of 17 people (eight males and nine females) including students from elementary, junior and senior high schools, a seminary student, a pastor, office workers, and others, participated in a Division of Christian Education study-tour to Nepal from Dec. 26-Jan. 11. Our purpose was to get off the arranged tour course so we could experience the life of the Nepalese people by living with them.

After orientation by Dr. IWAMURA Noboru, who with Mrs. Iwamura is a medical missionary to Nepal from Japan, we divided into three groups both to make it easier for our hosts in Nepal and also to give us varied experiences to share upon our return to Japan.

Though we studied written material about Nepal before we went, the actual experience in Nepal helped us understand some of the problems that come out of the conflict of values between developing and highly developed countries. We came to realize that people from so-called developed countries cannot just show people how to build their own country; we must share with them our resources and methods knowing they will choose and use as they see fit in building their own country. We must recognize the values already held in various countries as we try to aid them from the perspective of the different values that are part of our own culture. Not only adults, but younger people as well need to make friends across cultural barriers so that "peacemakers in the world" may be nurtured. The third such tour is being planned for the 1979 Christmas holidays. ##